

HOW TO DEAL WITH FOUR NATURES



/From the Zohar lesson 283/

We say that everything is spiritual and that no word in the Torah is about the material, but the human being here on earth is after all material? How do we deal with the apparent incompatible aspects of the spiritual work and the body. The most essential problem: how do we deal with this in a kosher and thus constructive way so it can lead us to our fulfillment according the Creating plan with regard to our soul.

Hasjem has also made four forms of nature: lifeless nature, vegetable kingdom, animal kingdom and human nature. Also in us, in every human being these four natures, aspects, four structural layers are present. How can we then say that the human being is only spiritual... We don't say that... We also learn it in the basic course: that a human being has to of course apply the spiritual in his daily life, in his emotional life and in his other aspects. So how can we briefly formulate the relationship between the four natures and how do we work on all grounds.

It all means that we have to the work on four territories, because we have four natures. We can't say that we have to only focus on the spiritual... Of course everything comes from the spiritual, but we still have to work on our four natures. How can we formulate this in a way that is understandable for us? We can of course say that we have those four natures in us: the animal is our flesh, the human is the spiritual, etc. We can see that our organs, or other parts of us point at certain natures. But how can we formulate this in a structural way so that we obtain a good package of knowledge to put into practice.

How can we approach/deal with the four natures in the way that it liberates us... liberates us from the klypot. That we shall elaborate in our way to our personal fulfillment. What I try to say comes from a text, it didn't fall into my lap through meditation, but it comes from a text that we're now learning.

We have the four natures that Hasjem created. The lifeless nature, this means spiritually lifeless... lifeless means in our adjusted terminology something that we use in behalf of our

body. But we're not talking in Kabbalistic terms now, the wish to receive for yourself, but we're talking about our material body.

The vegetable kingdom or vegetative nature is the emotional in us. Let's say it like this: the first is the physical and the second is the emotional and these two corresponds with the vegetative. Then comes the psychological that corresponds with our animal nature and the spiritual matches with our human nature.

It will help us understand how we are, the other aspects that we normally don't learn in the Kabbalah. In the Kabbalah we only learn from the perspective of the spiritual. The whole Torah only speaks of the spiritual. What we learn... we don't have anything to do with those three lower aspects. We have said this often that we don't learn anything in the Kabbalah about the lower body, not the emotional and not the animal in the human being. But Hasjem made the human being in this way. All tree, animal, vegetative... in the new terminology: the physical, the emotional and the psychological all belong to the material human being, but Hasjem made us in this way. All three are made out of the unclean system of powers, but it's a part of us. It actually reflects the three natures that Hasjem created. This means that we have to try and live adequately with these three lower forms. But how?

We know that also these three are influenced by the spiritual, absolutely, but there is nothing of kedusha, holiness in those three. Nevertheless Hasjem has still made it in a way that the human being is self-regulating. Everything is in you, also these three lower forms of the human being. Hasjem has structured it in a wonderful way, in a way that there is also here a matter of corrections. This means regulations, corrections by which one also needs to raise Ma"n... where to? To a place that is destined for every of those three forms of our nature, that regulates, controls every of those three aspects separately.

Pay attention to what I'm telling you, because it's not easy, it doesn't belong to the Kabbalah in the direct way. Therefore I say very simple things that are obvious to understand and use. Pay attention. Hasjem made the human being in such a way so that he could serve Him with all his four natures. In other words, the human being has to do the work on his four natures within himself. He has to work on himself through the physical, the emotional, the psychological – it goes continually deeper – and the spiritual. All four natures are absolutely necessary. If someone ignores or works less on one or more of his aspects, then he gets out of balance and the way to his fulfillment is disrupted.

Pay attention to what I'm trying to say. If someone for example is only occupied with the spiritual, but doesn't know how to deal with his physical or does it carelessly and/or with his emotional and/or with his psychological, then it is out of the question that he will come to his completion by only learning the spiritual.

How do we have to deal with our physical? Try to hear every word that I'm trying to say. I try to tell it as simple as possible, because I don't have to theorize it. Everything has to be practical. Look, just as we say that Hasjem created the operational system of the highest spiritual... also this operational system of the universe is located in the human being... The human being communicates spiritually. The human being has to connect himself with the operational system of the universe by bringing Ma"n up and then he gets Ma"D, light, blessing, mochin from above. Hasjem has established it like this.

So how about the physical then? The physical has as operating system the system of blood

circulation. So you can actually say that the Creator, the essence, the operational system of the physical in the human being is the blood circulation system. What does this mean? This means that the human being has to deal with his physical in a way that... We know that nothing comes from above if it's not aroused from below. This also refers to the three lower parts of the human existence. There has to be also a physical raising to stimulate the higher, the higher in the material which is the system of the blood circulation.

How is this done? How can someone stimulate his body. Through movement for example, by running every day, walking, exercising, jogging or something else that you find pleasant, something that revives you. So that it stimulates your blood circulation and through this blood cells... So your blood circulation will improve and that is the Ma"D that you will receive. Your exercise or movements are the Ma"N that you bring up.

This is also work, this is also what Hasjem wants us to do. From above, so deep within yourself, the blood will start to circulate better and after a while more blood will be produced. And when there is more blood – we know that blood is as light, so there has to be also a kly – then extra blood cells will be produced in your body. This means a better health and better cheerfulness. This is in the field of the physical. Is this clear? And through this you will also get a small piece of liberation of the sitrah achrah on your physical level.

The next in the hierarchy, the higher form in the existence of the human being, is the emotional. The emotional in the human being must also not be neglected. You don't have to always show you're your emotions to the outside world, but going through emotions is absolutely necessary. You can have certain rules from the outside like they are thought to you, like people here in Holland who are Calvinistic, they don't show their emotions exuberantly. Exuberantly is maybe not necessary, but you have to...

And who rules in the human being over the emotions, the emotional? Hasjem has established the endocrine system in the human being. The endocrine system in the human being is the system that regulates the hormonal life in the human being. It's a higher level. One often considers it as a part of the body, but it is deeper, more inner than only the blood circulation. Do you hear what I say? If you go through emotions and you run away from those emotions then you deny yourself from corrections in your emotional sphere.

What happens when you go through emotions, good emotions? The experience of good emotions is like Ma"N. By this you arouse your endocrine system, your hormonal system. The hormones will isolate. The result of this hormones is life, is joy, emotions and all kinds of aspects that have to do with hormones. Good emotions. We have learned that Avraham was 100 years old when Ytitzhak was born and she was 90. They had great emotions... emotional life. By arousing your emotional life... You have to every day arouse your emotional life, bring up Ma"N. This way you arouse your hormonal life, the endocrine system.

We go further to the psychological aspect, which is more deeper. Also here you must remain alert and continually bring up Ma"N. You have to always think positively, feel positively, etc. That's the Ma"N that you bring up. Who rules then? Who controls the psychological in the human being? That is the nervous system in the human being and this is more deeper. So pay attention to your psyche, your psychological state. Your nervous system can be compared with electricity cables with a power station and if you're not careful malfunctions can occur like fire, short circuits, etc. This only happens through your psychological imbalance.

So always make sure to bring up Ma'N to your nervous system. By this you discharge your nervous system and your nervous system is kept in balance and this way you also conquer your sitrah achrah in the psychological sphere. You also overcome in your emotional sphere the s'a by arousing your endocrine, hormonal system.

The fourth is the spiritual. Only the fourth component of the existence in the human being itself is the spiritual. Is this clear? We have to connect ourselves here, bring up Ma'N to the operational system of the universe, to the Zo'N of the world Atzilut from where we receive mochin. These four parasjot of tfylin, four fragments of the tfylin, that is the tselem Elokim... through this we get tselem Elokim, image of G'd. We receive tselem, mochin only through corrections on all four named territories of the human being.